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Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth. Jeremiah v. 1.

NEW ENGLAND CLERGY.

Under the head of "*Dismission*," in a late number of the *Boston Recorder*, we learn that the "Rev." Seth Chapin, of Hanover, (Mass.) has been dismissed from his pastoral charge in that place, "agreeably to his own urgent request." The church, we are told, were unanimous in wishing his continuance, but consented to relinquish their claims on him, "in view of the incompetent support furnished by the Parish." The writer of the notice of this dismissal makes the following remarks:

"We have no comments to offer in *this place*, on the anti-christian spirit which prevails to an alarming extent in New England, and seriously threatens the permanency of our religious institutions. There is manifestly a considerable mass of our population resolved on trying the experiment of living without the gospel, [without hireling priests.] To accomplish their end, they secede from the congregations to which they belong, under the pretence of uniting with other denominations—though in fact to exempt themselves from the burden of supporting the ordinances of religion. Leaving the places where their fathers worshipped, they cease from worshipping any where, unless occasionally. Not indeed so immediately injurious to ministers and churches as to the guilty individuals concerned—but it is an evil of serious portent to the church at large, and to posterity.

"*Will a man rob God?*" Or is it not robbing God to withhold support from institutions which God himself has established? It is acknowledged that this support ought to be *voluntary*, and not distrained; but does the fact that God has left men *free* to choose the good or the evil according to the disposition of their hearts, release them from obligation to choose the good? It is a serious question, how far

those "religious societies" that take it upon them to grant "certificates" to men whose avowed or known purpose it is to withdraw support from the gospel, are chargeable with sharing their guilt? Is it consistent with the spirit of christianity to encourage a course of conduct which, if universally pursued, would lead to the annihilation of the means of grace? [or do away an order of hireling priests, who are worse than useless.] And can a Christian church or society expect the blessing of heaven on itself, when doing all in its power to enfeeble other societies by enticing away their members with promises of exemption from taxation?"

Undoubtedly this writer considers it a sore evil, that the laws of Massachusetts exempt those from paying to the standing order of clergy who obtain a certificate of belonging to another religious persuasion. If the power of such men were equal to their will what oppressive laws would go forth under the pretence of "supporting the Gospel and the ordinances of religion."

The *New England Galaxy*, alluding to this writer in the *Boston Recorder*, thus remarks:

"WILL A MAN ROB GOD?" The *Boston Recorder* of last week asks this question, after giving an account of the dismissal of a minister, from the church in Hanover,—thereby implying that to withhold support from a clergyman of orthodox opinions, is robbing the Creator. We have never before met with a writer who avowed his profane and arrogant sentiments with so little remorse and shame. Lest we should be suspected of misrepresenting, or exaggerating his language and meaning, we give his reflections on the fact stated—begging pardon of our readers for offending their good sense with an effusion of such arrant pride, self-conceit, and illiberality. It is well for those who take the liberty of thinking for themselves, that our constitution and laws secure the unmolested enjoyment of private opinion. Should men of such temper and feeling as the writer in question have the government of conscience, and be authorized to decide what is 'the gospel,' how long would it be before we should be blest with another Smithfield, and find our woodlands insufficient to supply it with faggots?"

There are already a sufficient number of clergy from New

England spread over our country, without contributing money to manufacture more. Wherever they go they carry their ideas of being supported by law with them, and they are readily imparted to many of their fellow-craftsmen in other parts, and before we are aware their power and influence may become too extended to be checked or controlled by those who discover their designs, which will be more fully manifested as soon as they see any fair prospect of carrying them into effect.

REVIVAL OF RELIGION AND PERSECUTION IN FRANCE.

Extract of a letter from the Canton de Vaud, published in the London Evangelical Magazine.

“In about ten days, nearly forty persons have been awakened, and appear to have been really converted. I have seen some of these individuals since; they appear to possess a simple faith in the Gospel, and their conduct as well as that of many others, is entirely changed. * * * I should not easily terminate my letter, were I to mention all the instances of the power of the Gospel that have occurred; but, on the other hand we have great cause for anxiety and affliction. The government of the Canton has determined on open persecution, and has promulgated a decree which will affect us all; the magistrates are ordered to prosecute all who provoke, or hold, or permit any religious meetings; our persecutors and calumniators will be our judges,—and fine, imprisonment, and probably banishment will be inflicted. We expect to be called before the tribunals, to give a reason of the hope that is in us, and to bear in our bodies the brands of the Lord Jesus. The church will be purified as by fire.”

“I had scarcely read this letter,” says the translator at Paris, “when I received a large printed placard, containing the *Arrete* of the council of state of Lausanne, and its printed circular to the magistrates of the Canton De Vaud, documents worthy of the days of the Stuarts, or the authors of the revocation of the edict of Nantes. The principles and the very expressions of ancient persecutors are revived. The persons persecuted are designated by the term of reproach applied to them by the rabble; they are declared to be fanatics, to profess doctrines and to adopt practices subversive

of sound morality and social order, to divide families, and to bring into contempt the religion of the state; they are therefore forbidden to hold any meetings or to associate in any manner whatever; the magistrates are ordered to dissolve by force, if necessary, any meetings that may be holden, and in all cases to prosecute instantly those who may perform any function, those who may lend their rooms or premises for the purpose of meeting, and every individual forming part of the assembly.—No worship is to be allowed, save that of the state, no education in fact permitted but that prescribed by the government; and those who may absent themselves from the churches where their persecutors preach, and withdraw their children from the schools, where the agents of these persecutors preside, are denounced as enemies and rebels.”

For the Reformer.

If we were to suppose a total stranger to the Christian religion, and yet a man of understanding and reflection, was suddenly to appear in what is called a Christian land, he must needs conclude, from what he saw and heard in it, that the religion of Jesus could not be propagated without a learned and pompous priesthood, and that the sanction of human authority was indispensably necessary to give it validity. He would conclude also, from the established usages of the country, that the worship of the Divine Being must be acquired by strict square, and rule, and compass, at a great expense of time and money, in order to perform it with address, and appear well; which must be by learning to sing and play music well, pray well, and dress well. He must conclude further, that it was a system invented and fabricated to subserve all the purposes of ambition, pride, and avarice—and that the Scriptures could not be understood and expounded by any other than a few privileged men, peculiarly favoured by nature and opportunities to attain the gifts of heaven, by which they might be qualified to dispense the gospel to others in proportion only as their temporal means would enable them to contribute money, and purchase, at public auction, a seat, denied to the poor and ignorant, in one of those splendid edifices, where the Divine Being must be worshipped with all that pomp and pageantry which tend

to delight wicked and fallible men. By the pretended homage offered up to a Being of infinite power and wisdom, he would think that it was directed to one of carnal and sordid passions, susceptible of being variously wrought on and gratified according to the vain and capricious passions of all descriptions of men.

On a further acquaintance with professing Christendom he would learn, that the Catholic mass book, the Episcopal church service, and other creeds and formulas of worship, had been prepared and arranged, with almost infinite labour, by a proud and aspiring hierarchy, to serve all the wicked purposes of men, and to beguile and deceive the multitude; and that they had got so diffused and rivited into their habits and affections through successive generations, that each succeeding one had only to inherit the religion of their forefathers. He would likewise suppose that the path of duty was so clearly pointed out to them by a pensioned priesthood, that a moderate portion of their money and income, paid to a hireling clergyman, was all that would be necessary to carry them through triumphantly, by a round of duties, into heaven. He would also perceive that a rich and distinguishing attire, in a priest, was necessary to impose on the credulity of his adherents; and from his seclusion and reserve he would be induced to think he maintained a secret intercourse with the Divine Being, in consequence of which he became so initiated into the mysteries of his religion, that he would be able and disposed to impart a portion of his spiritual gifts to those who would be ready and able to pay him the best price for them; and as an additional reward for his labour and devotion to his hearers, he would see that he enjoyed more honour and distinction than they do in this world, and was to be exalted to greater glory and happiness in another. He would find the popular clergy we are speaking of, would venture no further to expose and reprove the errors and corruptions of their hearers, or rather employers, than would comport with the security and maintenance of their dignity, place, and income; and that, as religion was to be estimated by the measure of their liberality, and accommodated to all their wants and purposes, those should receive the most of it who would be the most liberal in their pecuniary contributions to it. In order to insure the atten-

tion and support of their blind admirers, he would suppose that one portion of time, the Sabbath, was consecrated, solely, for the benefit of the clergy, to assemble the people to pay homage to them in all the gaiety of fashion and dress, to hear their pompous prayers and sermons, and to increase the number of their adherents—while feast and fast days were appointed and promulgated, under their influence, to show their dominion over the minds and consciences of the community.

By seeing the clergy employed at the baptism of infants, at sick beds, at burials and at marriages, at the execution of criminals and the consecration of churches, at the installation and dismissal of priests, at meetings of Bible, tract and missionary societies, in armies and ships of war to animate soldiers to victory, and to return thanks to God for battles won, he would suppose the exercise of clerical power and influence necessary on all occasions, and that they would sanctify almost every thing. He would hear of extraordinary awakenings and of great revivals of religion, particularly in the universities and colleges where the clergy are moulded and formed, and in places where bountiful supplies of money are expended. He would hear of Christ's kingdom being constantly enlarged by the addition of rich converts to it, and by munificent donations from the most respectable individuals. He would see the gifts and charities of these devotees published on the house tops, and circulated through all parts of the country in public prints, in order to cement and extend the power and influence of church and state combined. On the whole, he would conclude that the Christian system was so well organized and adapted to serve all the carnal purposes of man, that it would inspire the hero in the field of battle, tolerate and justify a system of swindling, give a license to every unsanctified passion, and afford consolation in the hour of death.

But in contrasting this picture, what would the reverse of it be to the same person when he should retire by himself and study the Holy Scriptures, sincerely and carefully, unawed and uninfluenced by the menaces of power or the hope of worldly interest? Would he not say he found they treat of a different kingdom than the one we have been speaking of, and entirely opposed to it, which is not of this

world, whose promises are not founded in money or temporal prospects of any kind? Would he not say he found that because the Messiah did not establish a splendid kingdom (such as the clergy have now erected) to gratify the high-wrought expectations of the Jews, he must be treated as an impostor and crucified? Would he not say he found that as Christianity derives none of its power and influence from human authority, therefore none of its sanctions can give it validity? That the whole tenor and spirit of the New Testament go to bear down and oppose that very pride, avarice and self-love which the general practices of the clergy tend to justify and encourage? That, instead of imitating that disinterested benevolence which the gospel inculcates, the clergy, by a general concert, seem to be converting the gospel into system of traffick, when it ought to be preached and propagated freely and for nothing? That, instead of imitating the labours of the Apostles, not as men-pleasers, those of the modern clergy are directed to flatter and please the corrupt passions of men, to deceive the hearts of the simple and to deprive them of their money?

Would he not say he found from the New Testament that while its principles and precepts breathed nothing but peace on earth and good will to men, he saw a grand confederacy of kings, priests, and distinguished individuals, who, at the same time they are forming Bible and tract societies, and distributing Bibles and religious sectarian tracts throughout the world, are also employed in forming 'holy alliances,' and plans to destroy the rights and liberties of mankind? Would he not say he found the gospel condemned this order of men, the clergy, for that air of self-importance which they have assumed? That while it enjoined meekness and philanthropy, and opposed ambition and pride, these pretended followers of the gospel are erecting numerous Theological Seminaries to secure worldly patronage, and delight in titles of distinction, like the Scribes, Pharisees, and hypocrites of former times? Would he not say he found that Christ's kingdom discarded all connexion with the kingdoms of this world, and could not be brought under the jurisdiction of any? Would he not wonder how so much form, and rule, and ceremony should be used to worship God, when to do it in sincerity and truth none of these things are want-

ed or required? Would he not say that an attentive examination of the Scriptures, with a recollection of historical research and events, enabled him to see that there has ever been a strong affinity between the order of a hireling priesthood of all preceding ages, to tyrannise over the minds and consciences of mankind, and to rob them of their money? That the pretended power of the clergy to preach the gospel appeared to be wholly derived from human authority, and could be supported by no other, and that their lives and conduct furnish a practical illustration of the fact, that it is founded in error and corruption? Would he not, in fine, conclude, as kings, priests, and legislators generally help to create and support each other, hence it results, that from the origin of civil government to the present day, almost every nation under heaven has been, more or less, a prey to regal power, political intrigue, and clerical delusion?

A VIRGINIAN.

For the Reformer.

[Communicated from Poughkeepsie, N. Y.]

The frequent use which college-made priests and their disciples make of the term *divine*, has induced me to give some attention to its signification—and to examine the propriety of applying it as a title to any class of men whatever; and I must say, that after a thorough examination of the subject, I have come to a satisfactory conclusion, that to appropriate such terms as *divine*, *holiness*, or *reverend*, as titles of honour or professional distinction to any man whatever, is little, if any, short of *blasphemy*, and never could be tolerated by any body of men who respected the authority, and honoured the name of Jesus Christ. The word *divine* appears to be derived from the Latin term *divinus*, and signifies that which partakes of the nature, or proceeds from *God*. And in this sense the heathen poets used it frequently to signify that which was excellent, extraordinary, or that which exceeded the ordinary bounds of human nature—hence, an uncommonly beautiful woman was divinely beautiful;—that is, she resembled the beauty of their goddess *Venus*. Or if a man was very rich, he was divinely rich—he approximated to the attributes of the god *Plutus*. But who will presume to say that any of our hireling, mercenary

priests are *divines* by reason of their likeness to the meek and lowly Jesus of Nazareth, who enjoined on his disciples humility and self-denial, and taught them that they should use no titles of distinction whatever; not even allowing them to give or receive the simple title of teacher. It was in obedience to these injunctions that Paul and Barnabas so peremptorily declined the *divine* honours which the men of Lystra would voluntarily have conferred on them. But how unlike such men as Paul and Barnabas, are the men who pretend to preach the gospel of salvation in these days. The pulpit orators in these times, claim to be called Domini, (*Lord*) and Divines, (*Gods, or God-like.*) Paul styles himself a servant of God—but these people must, forsooth, be *Doctors, Rabbies, Reverends, Right Reverends, and Right Reverend Fathers in God, &c. &c.* although Christ expressly forbids all such appellations among his disciples. What is more extraordinary than all the rest, is, that the people are pleased with these impieties, and are willing to be taxed for all these prophanations and blasphemies.*

THE REVEREND, (*the fearful.*) What a noble title! and then only observe who it is who emulates this pompous distinction. With what grace does it adorn the brow of the

* But how do these *divines* (these demi-gods of the day) whose authority we are called on to respect, and whose persons we are required to revere, how do they come by the titles and honours which they so pertinaciously assume? This is a question which I have frequently asked without obtaining any satisfactory answer: but of late, I have acquired some new light on this subject—and, in a heathenish sense, they are very properly entitled to them. Thus, I am informed that *divine* is derived from the Latin *divinus*, and is applicable to hireling priests, because, like *Plutus*, they love money. Secondly, When the word is used as a verb active, it is derived from the Latin term *divino*, to foretell future events by means of omens. Here also it will apply to *priests*, for whenever they perceive a people who consider that a priest is necessary to the exercise of the Christian religion, they at once consider it an omen that money is to be made out of them, and set about to accomplish that purpose, in the hope that by this delusion, themselves may, like their god *Plutus*, become *divinely* rich, and “fare sumptuously every day.” How many hundreds and thousands of poor deluded beings are there among us, who cannot pay their debts, or give a comfortable dinner to their own families, that contribute to pamper these men in luxurious indolence.

youth, who but yesterday issued from the walls of a college, where he had been for the last four years preparing for this dignity, and to-day boasts that he has had a CALL, (*that is, he has been offered 500 or 1000 dollars,*) to preach the free gospel of Jesus Christ. But a short time since perhaps he emerged from the sooty atmosphere of a blacksmith's shop, or a cobbler's stall—but now, with clerical arrogance, he assumes those pompous distinctions, those God-like titles, of *Reverend* and *Divine*—I say God-like, for the royal Psalmist after recounting the most wonderful and glorious works of God, concludes by ascribing to him—“HOLY AND REVEREND [*that is, fearful,*] is his name.” But why should we wonder at these arrogant impieties,—for which of the titles or attributes of the Almighty have not these men usurped or claimed? Would it not be profitable for us, carefully to examine and see if this assuming class of men are not the characters which the apostle had in view when he so anxiously warned the Thessalonians against their deceptions, and which he describes under the name of the “Man of sin, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God.” Now, it does appear to me that this mystery of wickedness, of which the apostle is speaking in the Second Epistle, and 2d chapter of the Thessalonians, is shewing itself against the very light of heaven—and whether there are any characters now among us that bear a more striking analogy to that man of sin than our hireling priests, judge ye.

A BEREAN.

Extracts, &c. for the Reformer.

“An article dated Warsaw, Dec. 26, ult. states that the Jewish Rabbies and Elders have met in a general assembly at Platskow, and have decided that the celebration of the Sabbath shall be changed to the Sunday.” *Sundry Newspapers, Intelligencers, &c.*

Now supposing, for a moment, this to have been the fact; will this act of the general assembly of Jewish officers have a general effect upon the Jewish laity? Will any one, acquainted with the genius and polity of that people, believe a thing of the kind? If it had been said that the assembly

had decided that they would turn Christians, then the change of the day would, no doubt, have formed another section of their new law—but there would have been an inconsistency on the face of their resolutions—the *day* they could (for themselves) *change*, but not *themselves*. It would seem that the missionary mania has inspired the Germans to fabricate stories as well as the British and their *descendants here*. Almost in every part of the United States the story of a *rich Jew and his lovely Daughter*, gained a general (not an entire) credit. If I mistake not, this *religious novel* made its first appearance in that spouting paper called the *Boston Recorder*, and was said to have been taken from the mouth of an old and highly respectable clergyman in Virginia, who also cuts a prominent figure in the tale. A few years since we had a famous story by a Presbyterian lady, entitled, “Another Voice from the Grave,” published by the Philadelphia *Tract Society*, containing a woman’s *dying confession*, (all lies) but who was yet *alive* to contradict the whole.

Boswell, (a Scot) the friend and biographer of the learned Dr. Johnson, gives a sketch of a conversation between them on church affairs.—“The Doctor,” says Boswell, “with eyes flashing with indignation, exclaimed, ‘Shall the Presbyterian Kirk of Scotland have its General Assembly, and the Church of England be denied its Convocation of Bishops?’” It seems that Boswell warded off the storm by “diverting him to the influence the [two] churches derived from their being maintained with great respectability.”

The clergy in this country appear to be aiming at the same ecclesiastical mark. They too, have their General Assemblies—their Convocations—Associations, &c. “Money, [here, as there,] is power:” and they seem to have gained influence enough over the councils and *cabals* of this nation to establish Colleges, Churches, Missionary Stations, &c. which seem to rise like the fabled works of magic, in every direction. By a legacy at the decease of a rich miser—a subscription paper headed by great names—a grant for a “splendid lottery,” or from a direct application to the Legislature—by some, or all these methods, money flows into
—THEIR TREASURY.

A certain Pope’s chaplain, in a jesuitical sermon on the

supremacy of his master, quoted Mark, x. 30, thus—"He shall receive a hundred fold now, in this time, houses, &c. *after** persecutions." "Let it be noted," says he, "the apostle Peter, (on whom the church was built) and his successors, until the reign of Constantine, for more than three centuries endured all manner of persecutions from the heathen emperors, priests and people—since which the promise in my text has been literally fulfilling." Some may smile at the ignorance and folly of this chaplain—but, "*let them look at home.*"

One's mind is naturally led by the above facts, to inquire into the ways and means by which Antichrist has thus established his clerical power over the souls and bodies of intelligent beings. In the foreground we see the assumption of TITHES, or tenths. The exaction of tithes under the gospel, wheresoever it has been granted by the state, and submitted to by the people, has proved like a chain on their necks, which weighed them down in ignorance, and its concomitant, vassalism—for a sad proof of this let us read the remarks of a late writer on "*the cause of commotions in Ireland.*"

"Under pretence of taking care of the *souls* of men, a designing priest seldom fails to bring their bodies under his subjection, by which he makes sure of obtaining the means of living in affluence and luxury at the expense of those who toil."

"The *Dublin Chronicle* says—'Some argue, that the law justifies the demand of tithes, that the Parson has as good a right to the tithe, as the Landlord to the rent—that if the tithes were abolished, the rent would be raised on the tenant,' &c. I answer,—The common people are not to be led away by such refinement—they cannot be made to believe that a Parson, who came pennyless among them, has as good right to charge fourteen shillings for a *pototoe-patch*, as the Landlord ten shillings for the same *patch*. The Parson has come in, as if by chance,—gives no value, and his demands increase every year:—the Landlord succeeded his

* The Greek preposition is indeed susceptible of this manner, and in some places, in our translation, is rendered *after*—but, in this case *overtrained*.

father or grandfather—grants a good lease, makes freeholders, and is liberal and kind to his tenants.”

“The sufferings of the Irish, and their restless disposition, arise principally from the produce of their labour, the fruits of their industry, being torn from them to support the dignitaries of the Church” [of England.]

“The bayonet, as it has done in other places, may silence complaint, and the sight of blood shed in the common cause, may so far appal its partisans as to paralyze them for the moment. But experience has shown, that the calm thus produced, that the tranquillity thus restored, has been a mere delusion. It is impossible, in fact, to eradicate a sense of injury from the human mind, but by removing the cause of that injury. Every opportunity that offers, will be seized with avidity to renew complaints, and every delay in listening to these, and applying a remedy, has a tendency to aggravate the evil, and to stimulate the suffering party to more determined efforts for relief.”

A. B.

For the Reformer.

I observed in your number for May, an extract from Mr. Boardman's Sermon, at Litchfield, Con. I was surprised to find such sentiments advanced. Can it be that any person educated in a Christian land would suggest an idea that MONEY WOULD SEAL THE ETERNAL DESTINY OF SIX MILLIONS OF SOULS. I have heard that sect of religionists publicly declare that the power was all of God—that man acted only when acted on. I have been so accustomed to hear them declaim against any means which man could use for his own salvation, that when I read this sentence, *money would be the means of their salvation, and withholding it would insure their damnation*, I hesitated, distrusting the correctness of my reading. But it is so. What would Mr. Boardman suggest by this?—That means are efficacious to salvation, and that the means are sure to attain it; for I observe he expresses himself in a bold unqualified sense. Does he declare that my money will do that for another which he would not allow it could do for me? or does he say that the people's money in America will do that for the people in Asia, which it is evident it has never effected among us? Would he be understood to say that Christ has delegated the power

to the people of our land to seal the salvation or insure the damnation of the heathen world? Or (what is more absurd than all the rest) would he say that Christ is dependant on our liberality in money, to save six hundred millions of souls? If I entertained this view of the inability and dependance of my Saviour, I should not view him so precious to me as I now do. What! did Christ come into the world to save the people from their sins, and then suspend the efficacy of that salvation on the liberality in money of a particular portion of this globe? This has the appearance more of design than sincerity. This design is better calculated for the dark ages which are past, than for the present, notwithstanding we are told it had a very powerful effect in Litchfield. This reminds me of the clerical doctrine in the days of the famous Crusades. The people were told that all the evils which they experienced were the judgments of God, because they suffered Infidels to possess the Holy Land where our Saviour was crucified—that the war was a holy war, and every one who fell in battle would instantly go to heaven, for they were fighting for God.

I presume when Mr. Boardman shall convince the people of our land that Christ cannot save the heathen world without money and without speculators, liberality will not be confined to the town of Litchfield. It will, however, be necessary for him to show that Christ has not the power now which he had in the days of the Apostles, and is therefore dependant on the mammon of unrighteousness to support his cause—for in those days the Apostles were commanded to go forth without purse or scrip. Neither were they a number of years in gaining a few converts. They proved their mission by the effects of their preaching. Yes they convinced their hearers that *the gift of God was not purchased with money.*

CYRIL.

[From the *American Eagle* of May 10th.]

We have for years past, seen nothing more *alarming* than the proposal of *uniting* and *consolidating* all the funds of all the Congregational and Presbyterian missionary establishments, in the Northern States, into one fund, and under the control of one direction.

One, or perhaps two million of dollars, or any such sum,

as it is evident they can bring together, divided among eight or ten different Boards, in four or five of our principal cities, and these controlled by the clergy in their vicinities, is sufficiently dangerous: but who, that regards the safety or welfare of his country, can look with indifference on its *consolidation*, under one supreme head or direction? The entrance on our shores of an army of 200,000 men, sent by the Holy Alliance, would not be as dangerous, and might be looked at with more complacency, by the patriot and the friend of our civil and religious privileges.

This plan of concentrating all this wealth and power under the control of one head, probably after secret negotiations for the purpose, was first broached in the *Boston Recorder*, and the organ of another Board in New York, a short time since, under the head, "IN UNION THERE IS STRENGTH," urged the procedure by contrasting the "*strength of confederacies*," with the weakness of scattered ones—the *strength of large associations*, with the comparative weakness of small ones. And with arguments of this nature, urges the union and consolidation, and gives the prospects of its immediate consummation.

The conductors of public papers in this State, who used to give alarm when danger threatened, may perhaps reconcile it to conscience, and to duty, to be silent still, and say nothing against such a concentration of power—but the Editor of this paper cannot. They may not yet have seen the proposal, or heard of the project. Which ever of these may be the case as to them, it is our bounden duty to make known the PLOT, for such we cannot but consider it, and that without delay, while our State Legislature is in session—though that Legislature has no power to prevent or control the procedure. No, this immense fund, under the control of the clergy, increasing as steadily, and as rapidly as time is measuring its hours, may be placed under the control of a single king or supreme director, with his lay or clerical privy council or board of directors, located under the brow of the supreme power of the State—and that power has no power to prevent it. Yes, in this early day of the Republic, has such a monied power almost imperceptibly stolen upon us, under the garb of charity and benevolence, as to bid defiance to the supreme power of the State—can

locate itself in which ever of the States it may choose—exercise its influence and control as it pleases—and can laugh in the face of the powers ordained by the Constitution, should they attempt to say, Why do you so?

But though our Legislature have no power to prevent the location, and the gathering together of the *monster* by the side of their own seat of power, yet thank God the day is not yet passed, when they can, if they will, become a *lion in its way*. And if they will not, but will continue to neglect a duty so imperiously demanded by the crisis, you fellow-citizens, you their constituents can, if you will, be a lion in *their* way, to their again obtaining the same seat of power.

They can, if they will, pass a statute of MORTMAIN.—They can, if they will, *dissolve*, or *suspend* for a time, some of the ecclesiastical incorporations.—They can, if they will, *tax their funds* in the State.—They can, if they will, pass a law which shall protect the sanctuary and the sabbaths.—Can pass a law which shall not, like the law of “Briefs,” be trampled under foot.—They can, if they will, by some of these remedial statutes, at least impede the *fattening* of the monster among us.—They can, if they will, knock out here and there a tusk, or a fang from its jaws; so that the civil and religious liberty of the State may have the privilege of *lingering* on the *borders* of dissolution, and not be swallowed up at a mouthful.

This is not the first time the necessity of a statute of *mortmain*, and checking the accumulation of funds from death-bed, and disinheriting devices has been mentioned. Not the first time the necessity of doing something to check the growth and power of these *eleemosynary* establishments has been named. Leading and distinguished members of one, and another of the branches of that Legislature, now there, two years ago, named its necessity. Distinguished men, not of the Legislature, have before seen and mentioned its necessity. And if a check was necessary then, how much more emphatically is it demanded now.

In no *one year*, since the Bishop and hierarchy of Rome seized the keys of heaven, and “mounted the throne of the Cæsars,” was there ever, in any country, such rapid progress in destroying the first principles of moral, civil, and

religious society, or such progress in the accumulation of eleemosynary wealth, as during the last year of our Lord, and since the last Legislature adjourned. And now on the eve of the sitting of another, has the proposal of a consolidation and concentration of their immense monied establishments, been made and published. Is there a man in that Legislature, whether those who had one or two years ago, seen the necessity of a statute of *mortmain*; or others who had not thus early seen it—Is there a man there, acquainted with *man*, and his history? Is there indeed a way-faring man there, whose path-way of duty is not plain before him? The finger of the God of our fathers, the hand of the God of the American Israel, may almost be seen writing on the wall before them, "SLEEP ON YOUR POSTS NO LONGER." And can they, without neglecting their duty to their God, their country, and their constituents, fail to at least take the subject into consideration.

The amount of wealth, or funds, that will be concentrated, if this consolidation take place, will be seen not only to defy, but bewilder calculation and conjecture.

Whatever their wealth, or strength may now be, or be when united, every man, old enough for a seat in that House, may recollect their *commencement*. The youngest in that House, knows that the birth of every one of those, whose stature is now beyond his sight—the strength of whose arm he cannot measure—and whose treasury he cannot fathom, was after he, himself, had come to years of discretion and knowledge—at most, but some fifteen or twenty years since. The first breath that one of them breathed, he must remember. The first whisper that one of them uttered, he heard—it is even now on his ear, in the softest notes of meekness and humility, asking only for a "few cents, a few dollars, to buy a Bible, and send a preacher to our neighbours, and members of our families, who by misfortune, or removing from us, have them not."

From their infancy, his mind's eye traces their progress, step by step, to their now gigantic growth—their now colossal strides—and are there not there, those who have heard those meek and humble petitions changed into authoritative *demands as of right*, and anathemas against a refusal? Not a man there, neither in Senate, Assembly, or Executive, but

knows, of his own knowledge, the whole history of their growth. To no legend of yore is he referred—had he come to manhood at their infancy, before his middle age he has seen their colossal stature. Was he then in the prime of life, before old age has come upon him he sees that their growth threatens the liberties, civil and religious, of his country. To warrant this assertion, but one solitary fact is *assumed*—that every member of that House does know this *historical truth*, that in no age, in no country, has the clergy been entrusted with wealth and power, but that wealth and that power they have abused. And if no proof is adduced that human nature is changed, another conclusion must follow, that they never will be so entrusted but the same results will follow.

[*From the same paper.*]

He is neither a good parent—a good citizen—a good statesman—a good governor, or a good legislator, who looks not to the rising generation, and to the consequences, as to them, of any system of conduct pursued by those who are, by our institutions, their religious and moral instructors.—To the judgment of all these—to the parent—the citizen—the statesman—the governor, and the legislator, we now appeal, for the apparent design of those, our *religious teachers*, in the following, and its inevitable effects on the rising generation:

At an anniversary missionary meeting in New York, says a missionary magazine, the house was crowded by the hour appointed. "ONE HUNDRED CLERGYMEN were present. *Washington Corole*, a boy of only twelve years of age, came forward and presented the president of the society with FOUR HUNDRED AND TEN DOLLARS, which had been collected from CHILDREN." "He," the boy of 12 years old, "ADDRESSED THE MEETING," the *one hundred clergymen*, &c. "in a very impressive manner; *moved*, and was SECONDED by the Rev. Mr. *Summerfield*, that the thanks of the meeting be given to Auxiliary Societies of children, who had contributed the money."

If you, *parents*, and you, *fellow-citizens*, can see any thing in this, this pushing boys of only twelve years of age, forward, to make "*moving speeches*," before a crowded house

and a *hundred ministers*, over 400 dollars laid at their president's feet, or on his table; then a motion, seconded by the great Mr. Summerfield, to have the thanks of the meeting given to the auxiliaries of children, from whom it was collected; and then pompously spread it, in a widely extended missionary magazine, as an *example* for others to follow—if you can see any thing in this, that forebodes good to this country—any thing that forebodes good to the rising race, you will see that which we cannot possibly discern. If it is not calculated to make children masters over their parents before they are out of their teens, and attempt to be before they even arrive at their twelves—If it don't show a determinate design, a settled system, in that part of our religious instructors embarked in it, to at all events *get money*, disregarding every consequence that may happen to our own rising or risen race, we then pretend to know nothing of what acts can possibly indicate such a design.

Parents who can, citizens who can, or legislators who can, may look at all this with indifference. They may put far off the evil day, if they please, but they shall never have it to say, that there was NO PRESS, *no watchman* to warn them of danger.

[*From the Nantucket Inquirer.*]

CHURCH AND STATE.—That oracle of orthodoxy, and paragon of piety, the *Boston Recorder*, undertakes to abuse the President of these United States for having omitted in his recent message, a certain piece of antiquated formality, which, as the *Recorder* itself says, “is already known to all, whether we acknowledge it or not.”

As there is no hope of a confirmed bigot, it is utterly useless to throw away argument in any attempt to repel the sanctimonious cavils of the paper alluded to. But, to those who allow themselves to *think*, and to employ *reason* in their deliberations, we would address the following remarks.

There is unquestionably in this country, a class of men who pant after the establishment of a *national religion*—an amalgamation of *church and state*—with all the consequent train of superstitious rites, test oaths, articles of faith, fixed modes of worship, prayers regulated by statute, &c &c.—Give these men the rule, and every public officer will be

compelled to make confession of his belief, which profession will of course conform to the established religion if he means to retain his office; and the language of every law will commence with the phraseology now used in the common form of a last will and testament.

It is known to the nation, and it has been sufficiently reiterated by Mr. Monroe in his former messages, that he is a firm believer in the being and in the benevolence of a Deity. Where then is the necessity of prefixing to *every* official note which his station requires him to communicate, an ostentatious display of the sacred secrets of his conscience? Must his private opinions on matters which relate solely to the connexion in which he stands towards his Maker, be incessantly paraded before the people?

[*From Plain Truth.*]

AUDACIOUS INSOLENCES.—“The following extract from the report of the Union Education Society (says Mr. Willis of the *Boston Recorder*) is too replete with TRUTH and eloquence to be withheld from our readers.” We think it ought not to be withheld, as it develops the dark designs of the enemies of liberty. He is a blind man that does not see them—he is a base man who does not oppose them.

“The Education Society has many friends—it lives in the circle of an hundred churches who are its proper guardians, and it claims a portion from the *richest glebe* of this or any other country. The *wealth of millions* belongs to the family where it has been born and nourished. We have to conclude, therefore, by saying,—Go forward. Put forth those energies which have lain dormant, and call forth *those treasures* which are the Lord’s. Let the smiles of heaven, on another year, witness the ripening fruits of your *sacred portions*. Let the fields, which wave with such richness and profusion on the banks of the Connecticut, be looked upon as bearing a portion of their burdens for our *hungry students*; let the sound of the hammer tell the *pinning youth* who has given himself to the church, that he shall be supported—and let every citizen of affluent and ordinary circumstances, every *woman* and child, learn their duty to God, to cast their mite into the treasury of the Lord.”

[From the Boston Recorder.]

“We are encouraged by the reflection, that through the influence of revivals and education societies, at least 350 pious young men in our theological seminaries, 708 in our colleges, and more than 200 in our academies, amounting to TWELVE HUNDRED AND FIFTY EIGHT, are pursuing their studies, who will probably become ministers of the gospel—which is a *greater number* than were educated for the ministry in 30 years previous to 1810.”

[☞ This is a portentous account. Our country was well supplied with ministers for the 30 years intervening 1780 and 1810—but now we have more at their books at *one time* than what were educated in 30 years! How are these swarms of ministers to be supported without tithes? Look at Spain, where every twentieth man is a priest! Are we not following her example?] [Plain Truth.]

[From the New York Observer.]

Extract of a letter from the Rev. Pliny Fisk, missionary in Palestine, to his friend in this city.

“You hear of Christians in this part of the world. There are indeed multitudes who have been baptized in the name of the Trinity, and who believe that Christianity is the true religion; but you may judge of their knowledge of Christianity, by the following fact. I was one day walking over a high mountain in company with a monk, for the sake of getting an extensive view of the country. In the course of our walk, we had much conversation about religion. At one time I asked him where Christ died? He said, “In the tomb.” I said, was it in Constantinople? He replied, “Yes.” At another time I inquired, who was the first man? He answered, “I do not know, unless it was Christ.” Yet this man had lived 15 years in a monastery for religious improvement, and there are 40 priests in the monastery.”

[Had the above statement been made by any other than a missionary, we could not expect it would be believed.—It certainly sets forth, in a very strong light, the uselessness of priests, and the darkness and ignorance which often surrounds them. It must take a pretty handsome sum to support these 40 priests:—and for what purpose are they supported? All the outward knowledge necessary to a Christian, can be found in the New Testament.—Of what use then are so many priests as are to be found in every country in christendom, and what folly to set up so many manu-

factories of them in these United States? They will only be an injury. They will drain the pockets of the industrious, pervert the understandings of the simple, and in the end, perhaps, destroy our rights and liberties, as has been the case in every country where they have become numerous, and obtained an ascendancy over the minds of the people.]

[From the "*Circular*," (late the Christian Repository,) printed at Wilmington, Del.]

A want of zeal.—A correspondent in the Philadelphia "Christian Gazette," of the 15th inst. in remarking on the discharge of the Rev. Mr. Osborn, from his missionary labours in that city, makes the following observations:

"I was surprised when I ascertained the reason. What was it? said I to my friend. Was he imprudent? No, replied he. Was he unfaithful? No. Was he unsuccessful, then? No, it was replied. Then, think of my surprise, when he told me, it was *for want of support*. He said that he had heard one of the Board employing him, say, that it was **UTTERLY IMPOSSIBLE** to support him! For a moment I felt distressed; and a thousand ideas of eternity rushed into my mind, while I repeated to myself the words *utterly impossible! utterly impossible!* that 14 or 15 Presbyterian Churches, with three or four thousand communicants, can't support *one* Presbyterian Missionary!!!" The same writer continues: "What a burlesque on Philadelphia, to talk of sending the Gospel to the Heathen, while so many [70,000 souls stated in the Rev. Mr. Patterson's Appeal] of the very worst kind of heathens, are perishing at their doors! Is there a place under heaven, where missionaries are more needed, than in the lanes and alleys of this city; swarming with the poor, the ignorant and the wicked, many of whom know not, that there ever was a Saviour provided, or that they need one; or, that there ever will be such a thing as a general resurrection; believing, that when they die, their end will be like that of the brute—cease to exist." If this be a correct picture of the moral state of those alluded to, in Philadelphia, then is it truly a deplorable one.

[*Seventy thousand* souls! of the very worst kind of *Heathens*, it appears, are perishing at the doors of the inhabitants of this our city. What a lamentable state of things to exist in a place where so many priests are employed and liberally paid to enlighten and instruct the people. If there were no priests among us, and the people would direct their attention to the New Testament, and conform to the commands and precepts there enjoined, how speedily would there be a change for the better.]

COLLECTING MONEY TO MANUFACTURE PRIESTS.

Robert B. Croes, Agent of the General Theological Seminary of the Episcopal Church, is in South Carolina soliciting contributions for the Institution. It is proposed, that he shall visit every parish in the Diocese of South Carolina and Georgia before he leaves these States for North Carolina; that a list of the members of each parish be obtained and every man called on; "and if," says the *Boston Recorder*, "there are 200,000 adult Episcopalians in the United States, it will be perceived how large a sum can be realized from a general application." "This proposition," continues the same paper, "and the spirit which dictated it, reminds us of a declaration of the Agent of Columbian College, [Luther Rice, it is presumed,] who, when asked how 50,000 dollars could be obtained for the Institution, replied,— 'ASK 50,000 PERSONS FOR IT.' This spirit and mode of operation will accomplish any thing."

The children of this world are wiser in their generation than the children of light. The apostles and primitive disciples of the Lord Jesus had no such wisdom to obtain vast sums of money from the people.

MR. SUMMERFIELD.

Under the head of "*Humbugging*," a northern paper contains some strictures on the fulsome adulation bestowed, in the public prints, on this preacher, which are not inapplicable to the latitude of this city. Omitting what appears too severe, we select the following:

"We have been more immediately led to these remarks, by witnessing the pompous manner in which the return of Summerfield is announced—as though he was a second Saviour come to redeem fallen man from a state of sin and bondage. There has been as much *puffing* to give this reverend gentleman notoriety, as ever was lavished on any play-actor in christendom. When he first came to this country, he was announced as a prodigy; and ever since, every movement of his has been formally stated to the public, as though he was the leader of a formidable army, instead of being a humble minister of Christ. If he had a visitation of the rheumatism, or any other trifling disease, a bulletin was issued with as much promptness as was ever done when a monarch of Europe was suffering the consequences of his dissipation. If he was in New York, and intended to visit Philadelphia, a herald always preceded him, and, by newspaper puffs, excited public curiosity to hear and behold the wondrous man."

The Episcopal Church of Pennsylvania has a fund of 30,000 dollars for the relief of widows and children of deceased Episcopalian clergymen. It has been created by the annual subscriptions of clergymen, whose families alone are entitled to a share of its annual proceeds.

[*Boston Recorder*.

JEWS IN PALESTINE.

A letter from W. B. Lewis, states, that the high-priest at Damascus, and upwards of twenty of the principal Jews (some say double the number) have been thrown into prison, and it is required of them, by order of the Grand Sultan, to pay the enormous sum of 40,000 purses or to die. Mr. Wolff, the missionary, writes from Damascus—"I went this afternoon into the Jewish street, I thought at least to find the nephew of the high-priest, but even he was put in prison. It was an awful sight, to see weeping women, crying children, old men trembling and praying; in short, I felt what it is to see a whole congregation in mourning, and in a silent mourning and sorrow. The men did not dare to express the sorrow of their hearts, lest it might cost them their heads. They told me the number of respectable Jews put in prison amounted to twenty-four."

The Editors of the Carlisle "Miscellany," recommend to the conductors of political papers, to insert the Journal of Messrs. Fisk and King, two travelling missionaries now in Palestine. We would cheerfully comply with the invitation during this general dearth of news, but the cause of missions is becoming too unpopular in these parts for us to have any thing to do with them.
[Harrisburgh Commonwealth.]

THE RELIGIOUS MONITOR—a Calvinistic Magazine—has lately appeared. It will not, we are informed, descend to the promulgation of those nonsensical and disgusting details of missionary proceedings which too often disgrace works of a similar description.
[Albany Microscope.]

BEAUFORT, (S. C.) The Bishop [of the Catholic church] arrived here on Wednesday, the 28th of April, and preached on that and the two succeeding evenings in the Tabernacle belonging to the Baptist Society, which had been kindly offered to him for that purpose. We understand that the house was greatly crowded and that his discourses gave very general satisfaction.
[South Carolina paper.]

An article in the North American Review, states that the number of Shakers in the United States is computed to be 6,000—and their lands, which are held in common, are valued at about 800,000 dollars.

Errata—In the number for March, page 68, for *junior classes*, read *gown classes*.

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